

The Values of Islamic Character Education in the Novel "1/4 Nanti dan Kembali" by Hangka

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Abstract

This study aims: 1) to identify the values of Islamic character education; 2) to examine the content and substance of the novel "*1/4 Nanti dan Kembali*" by Hangka; 3) to explore the Islamic character education values in the novel "*1/4 Nanti dan Kembali*" by Hangka and their relevance to the 18 values of the National Culture and Character Education developed by the Curriculum Center of the Ministry of National Education of the Republic of Indonesia. The study uses a qualitative research approach with library research, relying on primary and secondary sources. Data analysis uses data collection techniques, followed by analysis, comparison, and integration to form a systematic, cohesive, and comprehensive review. The values of Islamic character education found in the novel "*1/4 Nanti dan Kembali*" by Hangka include: (1) praying, (2) sincerity, (3) *ikhlas* (sincerity), (4) *al-Ukhuwah* (brotherhood), (5) responsibility, (6) optimism, (7) gratitude, (8) patience, (9) helping others, (10) *tawakkal* (trust in Allah), (11) worshipping only Allah, (12) forgiveness. The researcher also found that twelve Islamic character education values are related to the eighteen values of Cultural and National Character Education created by the Curriculum Centre of the Ministry of National Education. These values are still used today. Although written differently, the values found in this study have the same purpose.

Keywords: Values; Education; Islamic Character; Novel

1. Introduction

Character education is moral education, values, character, and behaviour aimed at teaching children to choose and apply what is good and evil in real life. (Pramujiiono et al., 2020). Thus, character education utilises habits (habituation) related to good practices to help children cognitively understand right and wrong, affectively appreciate right, and psychomotorically learn to implement good actions. Having character means possessing a good or superior personality and disposition. It refers to someone who strives to do their best for God Almighty, others, the nation, and the state as a whole, while controlling their emotions and motivations.

Children receive their first “school” from their parents and family. According to Islamic law, parents are responsible for caring for and nurturing their children as a trust bestowed upon them by Allah SWT. Therefore, parents must ensure that their children grow up mentally and physically healthy, serve as good role models, provide guidance, and create a comfortable and supportive environment for their development. Parents also must provide their children with religious education to instil an understanding of Islamic character.

Education is considered one of the actions mandated by Islam for all individuals, as it is a lifelong process from birth to death and is an essential part of human life. Observing the current state of the Muslim community, it is evident that many exhibit poor character. Many Muslims perform prayers, fasting, zakat, and even pilgrimage, yet they also engage in negative behaviours or violate the teachings of their religion (Uhbiyati, 1998).

In the 21st century or the Gen Z era, the rapid development of information and communication technology has spread worldwide, including in Indonesia. Advances in technology, such as television, smartphones, and the internet, have significantly impacted society, not only adults but also young children who are equally affected. (Suharto & Sugihastuti, 2002).

Character education has become increasingly important to address as the passage of time continues to erode the character of Indonesia’s youth. Once highly upheld and ingrained in Indonesia’s cultural identity, noble values and politeness gradually disappeared, becoming

foreign and rarely observed in society. This situation could worsen if the government does not implement or pursue programs to address the ongoing character crisis.

A novel is a structure, meaning it is more than just a series of engaging writings; it is a structure of thoughts composed of interconnected elements. A book is a long narrative featuring various characters that explore issues and conflicts in human life, utilising complex thought processes. A book can serve as an alternative reference for educators in teaching character education to students. Knowledge can come from any source, as long as the information or knowledge obtained is beneficial to ourselves and others.

Given the challenges of the current era, efforts are required to achieve educational goals that align with expectations. One such attempt is developing good character in students through character education, as character education plays a crucial role in building the nation's character.

Based on this background, the researcher conducted a study titled, *"The Values of Islamic Character Education in the Novel '1/4 Nanti dan Kembali' by Hangka"*.

2. Method

This study's research type is library research, which involves obtaining data from library sources as the primary basis for analysis. (Zed, 2004). The research data consists of two parts: primary sources and secondary sources. The primary source is the novel *1/4 Nanti dan Kembali* by Hangka, while the secondary sources include character education novels, Islamic education novels, articles, internet resources, and other relevant information. Document study is the data collection method that involves gathering and analysing documents, including written texts, images, and electronic works.

3. Result and Discussion

This section explains the results of the research conducted on the novel titled *"1/4 Nanti dan Kembali"* by Hangka, with the findings as follows:

The Values of Islamic Character Education

This section explains that the results of Islamic character education are theoretical knowledge and involve applying these values in practical life. Moreover, Islamic education aims to cultivate Islamic character in students. The divine Islamic character (*Ilahiyyah*) is a type of character that has a vertical relationship with Allah SWT. Divine values are fundamental to implement, and they include:

1. **Faith (Iman):** The inner conviction to fully believe in Allah SWT.
2. **Islam:** The attitude of submission to Allah SWT and believing that everything has sound wisdom.
3. **Ihsan:** The awareness of Allah SWT's presence in everything a person does.
4. **Taqwa:** The attitude of being pleased to follow Allah's commandments and avoid His prohibitions.
5. **Ikhlas:** The attitude of doing actions solely to seek Allah's pleasure.
6. **Tawakkal:** Relying on Allah SWT, believing what happens is for the best.
7. **Gratitude (Syukur):** Thank Allah for countless blessings.
8. **Patience (Sabar):** The strength to endure all life's difficulties.

The humanistic Islamic character (*Insaniyyah*) is a type of character that has a horizontal relationship with others. Humanistic values are as follows:

1. **Al-Ukhuwah:** The spirit of brotherhood among Muslims and non-Muslims.
2. **Al-Musawamah:** The understanding that all humans have equal dignity and worth.
3. **At-Tawadhu:** Humility.
4. **Insyirah:** The attitude of being open-hearted and respecting others.
5. **Al-Amanah:** Being trustworthy.
6. **Al-Munfiqun:** The greatness of the heart to help one another.

A Muslim with strong faith (*aqidah*) will show behaviours and actions in daily life based on that faith. For example, someone who truly believes in Allah will follow His commands and avoid His prohibitions. Thus, they will become pious individuals who consistently do good things and avoid bad things. Belief in others (angels, books, etc.) will guide and control their attitudes and behaviour, leading to noble character and morals. (Zakiah, 1985)

As described above, various Islamic characters need to be formed and are indicated by the following characteristics: (1) Belief and piety towards Allah SWT (2) Sincerity in doing good deeds (3) Tawakkal (4) Always being grateful for life (5) Patience (6) Humility (7) Justice (8) Trustworthiness (9) Helping one another (10) Responsibility (11) Cooperation (12) Honesty (13) Respect and politeness (14) Caring for others (15) Compassion.

The Content and Message of the Novel “1/4 Nanti dan Kembali” by Hangka

The story in the novel tells of a person named Kisan who experiences a spiritual journey to another dimension of time. During this journey, Kisan gains many lessons. As you delve deeper, you will encounter various interesting and meaningful stories. The novel contains simple reflections that remedy feelings of insecurity and hopelessness. This book may confuse readers because the story shifts from one place to another, moving through time. Kisan is guided by a woman on a journey from one story to the next, meeting three characters: Keira, Olivia, Kaia, and Zayn (a Palestinian child).

Although the plot of Hangka's novel is beyond human comprehension, such as how a person can undertake a spiritual journey to various countries, witnessing events experienced by others and helping to resolve their problems, it is logically strange. In the final part of the story, the characters, after facing various challenges, return to the past and correct their previous mistakes. For instance, Keira, who had never had the chance to apologise to her teacher, Guru Anum, returns to a time when Guru Anum was still alive and begins a new, better life.

The meaning of the title “1/4 Nanti dan Kembali” (1/4 Later and Return) can be understood from the storyline. It refers to one-quarter of life that you will experience, feel, and live, and then return to re-live one-quarter of your life, learning lessons and fixing what needs to be fixed. From the explanation above, it may sound strange how one can return to the past to correct mistakes. Indeed, the author makes readers think deeply, but the story conveys many messages that can serve as motivational lessons for readers.

In this novel, the author explains four main ideas. The first is: *“There is a quarter of life I regret. About everything that cannot be fixed. About encounters that will never happen again. About*

every word that hurt." (Hangka, 2019). The novel tells the story of Keira, who regrets leaving her teacher, Guru Anum, in anger without thinking, before Guru Anum passed away. Keira could not apologise to her, and the encounter could never be repeated.

The meaning of the above statement is that as humans, we should not hastily jump to conclusions about words or news without fully investigating and seeking the truth before we regret it. Furthermore, we as humans should forgive one another, as Allah says in Surah Ali-Imran, verse 134:

لَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالَّذِينَ يَكْنِئُونَ أَلْعُنَىٰ ط وَالْعِافِي يُنْ عَنْ النَّاسِ ۖ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ

"Those who spend [their wealth] during times of ease and hardship, and those who restrain their anger and forgive [the faults] of others. Allah loves those who do good." (Q.S. Ali-Imran) (2019)

The second sentence, *"There is a quarter of life that I admire. About those who are so neat in arranging themselves. Without pause, they improve themselves. They fight for the rights of others and themselves."* (Hangka, 2019). The novel admires Olivia's struggle to help defend a foundation school, which is a non-Islamic educational institution. Olivia fights for the rights of her students, who should be able to learn comfortably at that Foundation. Her love and willingness to help her students are immense. She even goes so far as to find a solution to the problems faced.

The second sentence above contains the meaning of interfaith brotherhood, mutual help, striving earnestly, and self-improvement. Regardless of where someone comes from, their religion, or their background, we humans must maintain brotherhood and help each other.

Third, *"There is a quarter of life that I fear. About pleasures that distract from worship. About pleasures that take away heaven. About desires that end in hell."* (Hangka, 2019). The novel describes a character named Kaia who has neglected her prayer obligations and chooses to become a prostitute. This profession is forbidden and can distance her from Allah's paradise. Indeed, there are many pleasures in this world, but they can bring more sins if we indulge in them.

The third sentence above means the world's pleasures should not deceive us, and we must not neglect our worship as believers. Humans must be wise in choosing actions before

taking them, because Satan delights when humans engage in things that Allah dislikes. (Daradjat, 1985).

"There is a quarter of life that I enjoy. About any good news from the Divine. About wisdom that quietly hides. About all the beauty in the morning." (Hangka, 2019). Every event we go through will surely have hidden wisdom. Humans are always waiting for good news from their Creator, so they should try their best as long as they can live in this world.

Islamic Character Education Values in the Novel "1/4 Nanti Dan Kembali" by Hangka

The Islamic character education values found in the novel *"1/4 Nanti Dan Kembali"* by Hangka are as follows:

1. Praying (Du'a)

Prayer is the most critical and noble act of worship; it is almost the essence of prayer and its substance. According to Ibn Kathir, "Worship Me" means doing good deeds and paying attention to Me. Then, Allah threatens those who arrogantly neglect to pray to Him. According to the Qur'an, Allah has provided many motivations for people to always pray to Him, such as feeling humble, submissive, and expressing all their needs to Him (Hasan, 2010). This is reflected in the novel's quote: *"Why do you perform dhuha prayer, Dik?" Ujang asked briefly while hiding his irritation. "So I can pray, Kak. That way, I can feel at peace," the child answered with sparkling eyes.* (Hangka, 2019).

Therefore, when someone becomes a servant (of Allah), they acknowledge their poverty and need for Allah, prostrating before Him. (Hammam, 2008). Based on the above statement, prayer is highly relevant to one of the values of the National Character Education developed by the Curriculum Centre of the Ministry of National Education of the Republic of Indonesia, which is the religious character. Religious character refers to attitudes and behaviours that comply with the teachings of one's religion, one of which is always praying to Allah *Subhanahu Wa Ta'ala*.

2. Diligence

Diligence refers to actions or attitudes performed seriously, with persistence, and full dedication to achieve a goal or complete a task. This is reflected in the novel quote:

"A person who takes such a high-risk action is usually someone who no longer cares about their interests. The interests of others become their priority, above all else, even if they are not their flesh and blood." (Hangka, 2019).

One thing we must possess if we want to achieve a goal is sincerity and determination. Diligence involves a strong mentality and a never-give-up attitude. When we do something with enthusiasm, heart, and mind, we do it properly. We focus on our desire to achieve our goals. According to the statement above, diligence is related to the value of hard work, which is part of the National Character Education developed by the Curriculum Centre of the Ministry of National Education of the Republic of Indonesia. Therefore, diligence is a way to overcome various challenges and tasks to the best of our abilities. (Somad, 2021).

3. Sincerity (Ikhlas)

The attitude of sincerity is closely related to intention. Sincerity depends on the person's intention. When someone performs worship purely for Allah (*Lillahita'ala*), sincerity will arise in their heart (Mawangir, 2017). Conversely, sincerity will not emerge in their heart if their intention involves seeking praise, rewards, or other things. Intention is the state or trait that comes from within someone that moves or encourages them to perform a task. This is reflected in the novel's quote: *"No need, Sir, at least Olivia still has money to help the dormitory. Let Olivia help, Sir. Hopefully, it will be a guarantee for me in the hereafter."* (Hangka, 2019).

The quote reflects the application of the Islamic character of sincerity (*ikhlas*). Islam always teaches us to perform tasks selflessly without expecting anything in return. Humans must believe Allah will surely provide something better if we do our work sincerely and with an open heart.

As shown above, sincerity is related to religious values, one of the character education values developed by the Curriculum Centre of the Ministry of Education of the Republic of Indonesia. In Islamic teachings, sincerity is one of the behaviours that reflect worship. In this context, it is hoped that students will carry out their duties as students sincerely.

4. Al-Ukhuwah (Brotherhood)

Unity and harmony among humans cannot be achieved without the spirit of brotherhood. Unity is essential to brotherhood; the stronger the unity, the stronger the brotherhood. Every believer should foster harmonious brotherhood with one another, and there should be no reason to sever these bonds. We live in a very diverse society, not a homogeneous one. Life is full of differences. Because of the diversity, we must always maintain good relations (*silaturrahmi*) with others. We should not allow differences to prevent us from establishing brotherhood, as brotherhood makes us more prepared to live in society. This is reflected in the novel quote: *"In fact, we are completely different, our beliefs are different. But you are still willing to fight for us."* (Hangka, 2019).

In Tafsir Al-Azhar, Allah Subhanahu wa Ta'ala says that one should have strong family ties, good character, mutual assistance, and compassion toward one another, with the foundation of following His commands due to fear of Him and the rewards in the Day of Judgment. (Malik, 1983). By adhering to this command from Allah Subhanahu wa Ta'ala, humans will become good Muslims. Therefore, the quote indicates that humans cannot live alone and that people must maintain brotherhood with one another, regardless of their differences in beliefs. (Purnama, 2021). Thus, *ukhuwah* (brotherhood) is related to tolerance, one of the cultural and character education values developed by the Curriculum Centre of the Ministry of National Education of the Republic of Indonesia.

5. Responsibility

Responsibility is a human awareness of one's actions, whether intentional or unintentional. Responsibility also means doing something with an understanding of one's obligations. The etymological definition of responsibility refers to individuals who demonstrate their responsibility as humans. This is reflected in the novel quote: *"It is Olivia's duty as a teacher, Sir."* (Hangka, 2019).

In this quote, Olivia fulfils her role as a teacher: to help preserve the foundation by meeting the requirements to prevent the school from being demolished. We learn that every human has an obligation, whether heavy or light, and once the responsibility is established, one should strive to fulfil it to the best of one's ability. (Hasan, 2017). Thus, the character of

responsibility aligns with the values of Cultural and National Character Education developed by the Curriculum Centre of the Ministry of National Education of the Republic of Indonesia.

6. Optimism

According to Quraish Shihab, optimism is associated with something positive and pleasant, and something anticipated to come. Optimism can only be considered a meaningful hope if the reason for hope is significant and logical. Optimism, also known as *Husnu adz-Dzan* or thinking well, is highly recommended, especially as we approach death. (Quraish Shihab, 2002). This is reflected in the quote: *"Allah will surely save this dormitory, Sir. Olivia is sure of that," she said confidently. Pak Ramos smiled upon hearing her words.* (Hangka, 2019).

From this quote, the character demonstrates optimism, believing or having good thoughts that Allah will save the dormitory from those who want to destroy it. Therefore, as humans, we should always have good thoughts toward Allah because Allah knows best than His servants. Having evil thoughts would indicate a lack of trust in the help of the Creator. Hence, optimism aligns with the values of Cultural and National Character Education, which includes the spirit of hard work, developed by the Curriculum Centre of the Ministry of National Education of the Republic of Indonesia.

7. Gratitude

Gratitude is expressing thankfulness by mentioning the blessings one has received or applying them in everyday life. (Ainiyah, 2013). This is reflected in the novel quote: *"Moreover, Olivia is very grateful. Olivia has been chosen by God through the trust of her lecturer to be sent here. Although I had doubts before, now I will fight for this school, Sir."* (Hangka, 2019).

Humans should be grateful for everything Allah Subhanahu wa Ta'ala desires, as a form of love for their Creator. A thankful person is special because not everyone possesses the quality of gratitude for what they have received. Therefore, as a faithful human, one should cultivate gratitude toward Allah. Thus, this aligns with the values of Religious Character, which is part of the Cultural and National Character Education developed by the Curriculum Centre of the Ministry of National Education of the Republic of Indonesia.

8. Patience (Sabar)

The attitude of patience is essential for a believer, as they will never abandon their

Islamic faith, which offers happiness in both this world and the hereafter. Therefore, patience holds an important and noble role in Islam, and Allah SWT always grants blessings and honour to those who are patient. Those who are patient can remain close to their Lord or be loved by Him with great love and mercy. They only need to live their lives sincerely because they believe Allah SWT is the giver of reward. This is reflected in the novel quote: *"He was defeated by the resilience of the child, as solid as a rock. Seeing his only child, who was no longer whole, but still managing to smile sincerely."* (Hangka, 2019).

Patience based on faith in monotheism (tauhid) is better than patience based on reason and emotions. (Miswar, 2017). Therefore, the Qur'an encourages and guides humans to always practice patience based on the foundation of tauhid. This means that the strength of tauhid, which arises from the guidance of the Qur'an, will oversee every human action. Hence, patience is relevant to the religious character value, which is part of the cultural and national character education developed by the Curriculum Centre of the Ministry of National Education of the Republic of Indonesia.

9. Helping One Another

Since humans are social beings who need one another, they must be able to help each other and work together to fulfil their needs in life. For example, the attitude of helping one another is crucial in today's digital world. This is because not everyone has a broad understanding of technology; many people are still unaware of the digital era, which requires some individuals to perform specific tasks. (Uhbiyati, 1998). One must possess the attitude of helping others overcome their difficulties and catch up with progress by educating them, so that this attitude can benefit them. This is reflected in the novel quote: *"Islam teaches us to help and share happiness, Sir. Not just with fellow Muslims, but with all of humanity. We highly value tolerance. Whoever they are, we will try to help them."* (Hangka, 2019).

As mentioned earlier, the attitude of helping one another is necessary in everyday life. The quote shows the attitude of helping others despite differences. As humans, we must help each other to continue life, without expecting rewards for what we do. Thus, helping one

another aligns with the Social Concern value, part of the Cultural and National Character Education developed by the Curriculum Centre of the Ministry of National Education of the Republic of Indonesia.

10. Trust in Allah (Tawakkal)

"Know that tawakkal (trust in Allah) is part of faith, and the entire part of faith cannot be formed without knowledge, condition, and action. Likewise, the attitude of tawakkal consists of knowledge as the foundation, action as the result, and condition as the intent of tawakkal," said Imam al-Ghazali in *Ihya' Ulumuddin* (Al-Ghazali, n.d.). Tawakkal means depending on Allah when facing problems, relying on Him when facing difficulties, and remaining firm during trials with a calm heart and soul. This is reflected in the novel quote: *"Allah has another plan for you, my dear."* His mother hugged him warmly, trying to calm him down. (Hangka, 2019).

Believing and surrendering to Allah's will means trusting Allah has planned something better after we experience life's bitterness. Thus, tawakkal is related to the religious character value, which is part of the cultural and national character education developed by the Curriculum Centre of the Ministry of National Education of the Republic of Indonesia.

11. Worshipping Only Allah SWT

Those who understand tauhid, the truth shared by Prophet Muhammad SAW, are wise and reasonable people. Tauhid is a form of belief, according to Buya Hamka. The universe is governed by one ruler, not divided among many rulers. (Bahri, 2020). According to Miswar et al., one of the Islamic character values towards Allah SWT is to worship only Allah SWT, the most perfect being, with intellect. This is reflected in the quote: *"Alhamdulillah (Praise be to Allah), my dear, Allah still loves you. If that's the case, let's pray Fajr first, then have breakfast together."* (Hangka, 2019).

Although humans will undoubtedly face many trials from Allah, as faithful believers, we must continue to worship Allah and ask for help only from Him. For Allah is the place of refuge and the source of solace for His servants (Nafisah & Zafi, 2020). One of the Cultural and National Character Education values developed by the Curriculum Centre of the Ministry of National Education of the Republic of Indonesia, which is Religious Character, is closely

related to worshipping only Allah SWT.

12. Forgiving

Forgiveness, as mentioned in the Qur'an, is not only for forgiving others but also for forgiving oneself. (Khasan, 2017). When someone does not harbour hatred or seek revenge for the mistakes of others, they are said to have forgiven. The Qur'an explains that we should be easy in forgiving others' mistakes. The word "*al-'afw*", which means forgiveness, is mentioned thirty-four times in the Qur'an, seven of which refer to forgiveness. This indicates that the moral character of mutual forgiveness is essential for a Muslim. This means that consequences are associated with forgiving or not forgiving someone wronged them. Therefore, *al-'afw* or forgiveness is one of the qualities of those who are pious to Allah. (Moh Khasan, 2017). This is reflected in the quote: "*Never blame fate, Sis. Paul never hated anyone because of the fate destined for him. Let alone blame God's will. God knows what is best for all of us,*" Paul said, comforting his sister. (Hangka, 2019).

A pious Muslim can respond to someone who has made a mistake in three ways: by restraining anger, forgiving, and doing good to the person who made the mistake. One of the Cultural and National Character Education values developed by the Curriculum Centre of the Ministry of National Education of the Republic of Indonesia, which is Peace-loving, is closely related to the value of forgiveness.

4. Conclusion

The values of Islamic character education include faith (Iman), Islam, Ihsan, Taqwa, Ikhlas, Tawakkal, Gratitude, Patience (*Sabr*), Brotherhood (*Al-Ukhuwwah*), Equality (*Al-Musawamah*), Humility (*At-Tawadhu*), Insyirah, the role of the righteous (*Al-Munfiqun*), belief and piety towards Allah SWT, humility, justice, trustworthiness (*Amanah*), helping one another responsibly, cooperation, honesty, respect, courtesy, care for others, and compassion.

The content of the novel "*1/4 Nanti Dan Kembali*" by Hangka revolves around a character named Kisan who embarks on a spiritual journey through the corridors of time, witnessing

and assisting other characters, including Keira, Olivia, Kaia, and Zayn, through various events. The novel conveys a message about: being a person who does not hastily jump to conclusions, fostering interfaith brotherhood, not being distracted by worldly pleasures, not neglecting worship, and utilising time in this world in the best way to worship Allah SWT.

The values of Islamic character education found in the novel *"1/4 Nanti Dan Kembali"* by Hangka include (1) prayer (*Du'a*), (2) sincerity, (3) sincerity (*Ikhlas*), (4) brotherhood (*Al-Ukhuwah*), (5) responsibility, (6) optimism, (7) gratitude, (8) patience (*Sabr*), (9) helping one another, (10) tawakkal (Trust in Allah), (11) worshiping only Allah, and (12) forgiveness. These Islamic character traits are expressed implicitly or explicitly in the novel as relevant values to be integrated into Islamic religious education materials.

The researcher also found that the twelve values of Islamic character education are connected to the eighteen values of Cultural and National Character Education developed by the Curriculum Centre of the Ministry of National Education, which are still used today. Although written differently, the values discovered in this study have the same objective.

The author hopes to instil the values of Islamic character education in every activity, both inside and outside of school. The content of this novel is very suitable for teaching students, though there are parts of the story that may not be appropriate for elementary school students.

It is highly recommended that future educators and current teachers teach the values of Islamic character education found in the Qur'an to their students and themselves. Allah has regulated and explained every aspect of life in the Qur'an, including education, economics, politics, and social issues. The novel *"1/4 Nanti dan Kembali"* is expected to be used as a source of information for Islamic education and to help build Islamic character education in all aspects of teaching.

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